f. 4139 f. 7.

An Aunſwer to ſixe Reaſons, that Thomas Pownde, *Gentleman, and*

Priſoner in the Marſhalſey, at the commaunde-
ment of her Maieſties Commiſſioners, *for cauſes Eccleſiaſti-*
call; required to be anſwered. Becauſe theſe Reaſons
ſeeme to perſuade him to think, that controuerſies and doubts in
Religion, muſt not be Iudged by the Scriptures,
but that the Scriptures muſt be Iudged
by the Catholique Church.

1. The firſte, for that the Scriptures are mute and dum.

2. The ſecond, for that they be full of harde and deepe
myſteries.

3. The thirde, for that S. *Peter* ſayth: *No Scripture is to*
be taken after any priuate interpretation.

4. The fourth, for that to appeale to the Scriptures,
dooth ſeeme to denie all vnwritten verities.

5. The fyfte is, for that it were a great abſurditie, not to
haue a certaine Iudge of abſolute Authoritie, in the
interpreting of Scripeures. &c.

6. The ſixte is, for that in refuſing the Authoritie of the
Churches abſolute Iudgement herein: we ſeeme to
denie the holie ghoſt, to be the ſpirite of trueth.

Written by *Robert Crowley.*

¶ Imprinted at London by *John*
Charlewood. 1581.

BRITISH MUSEUM

¶ To all the Pope his Catholiques, *in England or elſe where.*

IN *September* laſt, I with others, was by ſufficient Authoritie, appointed to cõfer, with ſuch of your ſort, as at that tyme, were in her Maieſties priſons, of the Marſhalſey & the white Lion, in Sowthwark, reſtrained of lybertie, for refuſing to conforme themſelues to that order of Religiõ, which is now publique in this Realme of England. And according to our duety in that behalfe: Maiſter *Henrie Tryp*, and I, did (as we were required) make our ſpedy repaire, firſt to the one priſon, and then to the other. And after ſome conference had with certain that were cloſe priſoners: we came to confer with one Maiſter *Thomas Pevvinde* Gentleman, in the lodging where he then laye. And finding him altogeather vnwylling to enter into any conference by ſpeaches, becauſe (as he ſayd) he feared to fall into daunger of Lawe therby: I aunſwered, that he ought to haue a better opinion of her Maieſtie, (by whoſe appointment, we were come to offer cõference) then to thinke that ſhe would ſend vs, to entrap him, or any other her ſubiects. For ſhe needeth not to ſeeke more aduantage againſt any of them, then that which already by their diſloyall behauiour they haue giuẽ her. So that if ſhe would proceede againſt them in rigour of lawe, and not in mercie: ſhe might cut their heads from their ſhoulders, and make no more to doo with them. But being deſirous, by ſome meanes to bring to paſſe, that they might become as obedient ſubiects to her, as ſhe both hath and dooth ſhew her ſelfe a louing Prince to them: ſhe would not abridge

them of lybertie (which for good and iust, yea necessary causes, shee is now enforced to doo) but that shee would withal prouide, that by coference with such as be learned, they might either be drawn from their errours or els be found to be obstinate and wilfully blinde. But none of these speaches could mooue maister *Pownd* to like of any conference by speaches. Yet notwithstanding he sayd he was ready to confer by writing, and offered so to doo. Whereunto I aunswered, that we had no commission to deale that way: but yet if he would write, I promised to aunswer him in writing. Vpon this he pulled a Paphlet out of his bosome (the copie whereof I haue caused to be set before mine aunswer) & called in such as he thought meete to heare it read. And after he had read it, he deliuered it to me to be aunswered. And this was done the .7. day of *September*. The ninth of the same month, I began to shape him an aunswer: and finished the same with as much conuenient speed as I could, being letted with busines, besides that busines, enough to occupy som mā thorowly. But by Gods helpe, the time was not long before the aunswer was finished. But in this meane whyle (I know not by what occasion) Maister *Pownd*, was remoued to another priso, further of: so that I could not come to delyuer mine aunswer to him, neyther did I thinke it meete to be sent to him immediatly from me, because I vnderstoode, that the right Reuerend Father the Lorde Bishop of *London*, had commaunded him to be remooued thence. I did therefore reade, in the hearing of as many of your sorte, as I then found in the Marshalsey, bothe the Reasons contayned in Maister *Pownd* his Pamphlet: and also mine aunswers to the same. Promising, that with as much speede as I might, I would send bothe to my sayd Lord the Bishop, with my Letters, beseeching him, at his discretion, eyther to send mine aunswer to Maister *Pownd*: or els to cause him to be brought back againe to the Marshalsey, whether I might repaire.

to

to proceede in conference with him by writing. But my sayde Lorde, being oppressed with other affaires more waighty: and thereby enforced to commit this busines to some other, that were not so carefull for the dispatch thereof, as I would they had. And I my selfe also (not altogether vnoccupied otherwise) did not, (as in dutie I ought) call vpon my sayd Lord, but supposing that mine answer had beene shortly conayed to Maister *Powndꝛ*, (because I heard not of his returne to the Marshalsey) I rested, looking to haue receyued some replie from him: tyll at the last (euen in the Moneth of *December* last) I heard that the Copies of his Pamphlet were made common to many of your sorte, with great brags, that the reasons therein contayned are vnanswerable. Yea, and some of our side, were required to answer them, euen as Maister *Powndꝛ* had required me. Whereupon, repayring to my sayd Lorde the Bishop: I receaued my sayde answer againe the 4. of this Ianuarie, with his allowance to publish it in Printe, together with the Copies of Maister *Powndꝛ* his Pamphlet, and the breefe answer that Maister *Trippe* wrote, after I had finished mine, as by the same may appeare. And this was thought needefull to be don, because the Copie of Maister *Powndꝛ* his Pamphlet is already made so common: our answers being as yet, made knowne but to fewe. And that you may haue that firste in sight that you like best: I haue caused the Printer to place the Copy of Maister *Powndꝛ* his Pamphlet, immediatly after this short Epistle. Reade these Reasons for your pleasure, and our answers for your profite. And if you mislike with our answers, replie, if you can. You shall finde them of our side, that will deale with you faithfully and freendely too. Be not obstinately, and wilfully blinde: least you doo thereby prouoke (yea and enforce) our mercifull Prince, contrary to her naturall inclination, to deale with you in Iustice without mercie.

Though we haue great cause to thinke that you (all the force of you) doo hate bothe our Prince and vs, for that Religion which bothe she and we do professe: yet I dare assure you, that bothe she, and all the Honorable & learned of her Realme, yea and all of all estates, that doo vnfainedly professe that Religion that you hate, doo vnfainedly loove you, and pray for the opening of the eyes of your vnderstanding, that you may see and feele, and embrace your saluation in Christe, and that being Englishmen, or inhabiting within the English dominions, you may know and acknowledge her Maiestie, for your supreme Gouernor in all causes, next and immediatly vnder Christe, our onely vniuersall head. Fare you well.

From my house at S. *Gyles* without Creplegate of London, the. 6. of *Ianuarie*. 1580. After the accoumpt of the Church of England, and in the. 23. yeere of her Maiesties Reigne.

(:)

Yours, when you shall shew your selues to be true Christians, and English men: *Robert Crowley*, Clerk.

7. September. 1580.

¶ Sixe Reasons set downe to shew,

that it is no orderly way in cõtrouersies of faith, to appeale to be tryed only by Scriptures (as the absurde opinion of all the Sectaries is) but the sentence & definition of the Catholike Church, by whome, as by the Spowse of Christ, alwayes inspired with the holy ghost, the holy Scripture is to be iudged.

FIrst consider well these wordes of our Sauiour in sending vs to the Scriptures, saying: Searche the Scriptures, for you thinke to haue eternall life in them. And these are they that beare witnesse of me. Marke well these wordes, I say: that the Scripture is but witnesse bearer to the trueth, and not the Iudge to discerne of trueth: for iudgement giuing belongeth not to the witnesse bearer, although he be as a rule to leade and direct the Iudge in true iudgement. But what if this witnesse should be corrupted, as no man will deny but it may, yet this Iudge to whome the holy Ghost is promised, will finde it, and reforme it. Vnderstãd therfore my Reasons, why of necessitie the Church must be Iudge of the Scriptures, and take your Pen and confute them I pray you if you can. Iohn. 5.

1. The first is, because the written Text is mute and dumbe, vttering nothing to vs from the Booke but only the wordes, and not the sense, wherein the lyfe as it were of the Scripture consisteth. And what definitiue sentence can such a Iudge giue, to ouer rule the contrarie minde of an obstinate man: which hath no euident mean es The first Reason.

meanes to pronounce any iudgement against him, but onely to shewe him a dumbe signe in writing, which a wrangler may construe still to his owne vnderstanding against all the worlde.

The seconde Reason.

¶ The second Reason is, because the holy Scripture (as S. Augustine sayth) is very full of parables and deepe mysteries, in so much that when Honoratus layde to him (as many heretikes nowe a dayes) that he vnderstode it well enough without helpe of any instructor. Say you so (sayth he) you would not take vpon you to vnderstand such a Poet as Terence is, well, without a Maister: and dare you rushe into the holy Scriptures which are so full of Diuine mysteries, without a guider All Heresies (sayth he) come of nothing else, *Nisi dum scripturæ bonæ intelligentur non bene*: But whyle the good Scriptures are not well vnderstode: Hereto also S. Peter in his second Epistle Cap. 3. beareth witnesse saying: That many misunderstode S. Paule in many harde places peruersly to their owne perdition: But then you will say, the harde places may easely be vnderstode by conference of other Scriptures. Well, admit a childish reason for a while to you, That because they might so be among the humble minded, therfore they must nedes be so, though men be neuer so peruerse: Yet giue me leaue to put you then one Question farther to ꝧ quick. Howe is it possible to knowe by any conference of the Scriptures, which is Canonicall Scripture and which is not? certainely, if any Infidell would deny the olde Testament (as some Heretikes in time past haue done) and I praye God there be not many Atheistes at this day in England, which be farther gone yet then they: yea, if such a one should deny all the newe Testament also, we haue no sure Anchor holde against him but the Reuelation of God, by tradition to his Church, which is the pyller and sure stay of truth, which S. Augustine well seeing, thought he might be bolde to say, with one

reue-

reuerence to God, and holie Scripture bothe: If I should not beleue the Gospell, except the authoritie of ꝑ Church did moue me thereunto, meanyng that the tradition of the vniuersall Churche, and the testimonie of all the people of God, in whom the holie Ghoste dwelleth, must iustly moue vs to credite that, whiche their authoritie doth commaunde vs to giue credite vnto. Therefore let any man beware of fliyng from the Churches Iudgement, to the Scripture onely, least the Scripture it self should vtterly bee vented, as by some Atheistes in England (as I beare late is attempted) And then might suche Infidels laugh all Heretikes to scorne, for robbyng them selues of their owne defence. But now to returne to my purpose, if conference of one Scripture with an other, might giue light enough to all men: How happeneth it that all Sects, vsing that conference, yet they can neuer agree in their opinions, but diuers men, and all vsing suche conference, doe yet contrarie it diuerslye? The vttermoste thyng they haue to this, (suche a breake one as it is,) that the Reader must giue hymself to prayer, for the truthe to be reuealed vnto hym. Wherein marke I praie you the intollerable pryde of arrogant Hypocrites: that they will first mistrust Gods reuelation of the truthe to his Vniuersall Churche, for the whiche Christe hymself hath prayed, and promised to teache them all [illegible] God, to haue moste presumptuously to come [illegible] that truthe reuealed onelye to them selues, whiche beyng reuealed many hundreth yeares agone, and defined in generall Councells, by all the holie Fathers: where the holie Ghoste is alwayes present, or as leaste by the holie Doctors in their writyngs set doune, yet they will not beleeue it, nor harken vnto it: yet this is their conne, and so as they late forsoothe, they praie very harteli, though fewe of them can write out any leaues in their praiers, but yet with suche a faithe in the Lorde (as their owne terme is) that they doe all verely beleeue the truthe is

reuealed vnto them. And yet perdie, that muſt needes be all receiued, as long as they dwell in diſſention, and are not in errors onely, but one contrarie to an other: who now muſt be the Iudge to trie the ſpirites, whether they be of God or no, but onely the Churche? Or, ſhall they not be tried at all, but continuall permiſſion for infinite Legions of lying ſpirites, to be ſtill vpholden that they maie ſeduce more and more?

The third Reason. 2. Pet. 1. d.

3 The third Reaſon is, becauſe S. Peter ſaieth plainly, that no Scripture is to be taken after any priuate interpretation, but is vttered after the will and fantaſie of man, but by holie men of God ſpake it, inſpired by the holy Ghoſt: yet moſt contrarie to this expreſſe rule, euery priuate man ſhall haue libertie to interpret it to his owne peruerſe will, after a priuate interpretation, otherwiſe then at firſt it was inſpired to the holy men. If euer man maie appeale from the Eccleſiaſticall ſence of the vniuerſall Churche to the Text it ſelf, as he vnderſtandeth it.

The fourth Reason.

4 The fourth Reaſon is, becauſe by appealing onely to the Scriptures, you ſeeme to giue men libertie to denie all vnwritten verities, whiche wee haue receiued of the Churche, either by expreſſe definition in generall Counſaile, or but by tradition. And I beleeue at my firſte na- [illegible] of vnwritten verities, Maiſter Crowley and his [illegible] ſtraighe waie, as though all ſuche [illegible] to temper their follie. I will not ſaie their prince [illegible] that point. I aſke them all this queſtion. Doth the Text proue the Trinitie of perſones in the Vnitie of the ſubſtaunce in Godheade, by the expreſſe Scriptures? Or the two diſtinct natures in Chriſte and but one perſon? Or God the Father to be *Ingenitus*? Or the proceeding of the holy Ghoſte, both from the Father and from the Sonne, as from one Fountaine? Or the deſcending of Chriſt into hell, by plaine wordes of Scriptures? (beyng therefore of many mens dates flatly denyed) Or the cuſtome of Baptiſing of Infants, ſeeyng the

Scrip-

William Latimer

William Latimer

Scripture, I answere rather, as though thei should bee
taught first their faith, before thei were Baptized saying:
Goe and teache all Nacions, Baptizyng them. &c. Or
why we should kepe the Sonnday now at all, and not the
Saterdaie rather whiche was the Jewes Sabboth daie,
this the Scripture speaketh of to be sanctified? Although
yong puritanes which goe to plough vpon all the Chur-
ches Holy dayes, seeme not yet to know the Sondaie, for
any of their reasonyng, why we should not abstaine now
from the Jewes from strangled meates, as the Apostles
once decreed in the Acts, and by no expresse Scripture a-
gaine abrogated? Yea then why maie not any Heretiche
denie al our three Creedes: both the Apostels Creede, the
Nicen Creede as it is called, & the Creede of Athanasius,
seing neuer one of these is written in Scripture expres-
ly, but all left vs by tradition onely vpon credite of the
Churche. Marke you not how these Sedicious Scripture
men would shake all the foundations of our Christian
faith, by bindyng vs to beleue nothyng but Scripture? Do
not these blinde guides thinke you, leade vs euen downe
right into the ditche? Thus muche of the fourth Reason.

The fift Reason.

5 The fift is because that without certaine Iudge
for interpretacion of Scripture absolutely, this absurditie
would follow, that God which is the Author of al perfection,
and disposeth euery thing in swete & decent order, had left
his whole Church in great confusion, when
soeuer any doubtful question should arise, vpon construc-
tion of his holy will, there were no prouision at all ordai-
ned by God for deciding of such strifes, and preseruation
of concord among his people, and then certainly the king-
dome of Gods Churche, were not so well prouided for in
their gouernement, as euery ciuill kingdome is by politike
of carnall men, amongst whom, none almost are so barba-
rous, but that thei haue Counsellers for gouernement of
their state, & Iudges for expounding, & executing of their
lawes, & well we knowe Plato, as it were ridiculous,
would not he be counted a very wise man (thinke you,)

Willi C William Laxondon

In one of our Parliamentes, whiche should steppe by like a graue Burgesse, and perswade all his fellowes that for almuche as thether a noble and an auncient Lawe written vnto them, the Realme should haue no longer neede hencefoorthe of any Prince, nor any Rulers, nor Peeres, nor Iudges, nor Iustices, nor ciuill Magistrates, but euery man (vppon his woorde for the warrant) would bee content to gouerne hym self onerly by the lawe written, whiche (as his wisedome) thinkes is plaine enough. And truely no wiser be thei but muche more to bee laughen to scorne whiche will haue the Scripture to bee the onely Iudge for euery man to appeale vnto; and refuse all authoritie of the Churche in expoundyng thereof: for who knoweth not that the Arrian Heretickes, brought foorthe places of Scripture for their horrible Heresie, more then the Catholikes had against them, but all falsely vnderstoode, whiche when it is so misunderstoode and misapplied, then S. Augustine calleth it the Heretickes bowe, wherewith they shoote out their abuse benemens arrowes. And *Vincent. Lir.* saieth, it is then the Sheepes cloathyng, whiche the Diuill doeth shroude hym self in, because that when a simple bodie, feeleth the softnesse as it were of his fleece, he should not mistrust the Tyrannie of his teethe: That is to saie, of his false construction of Scripture, wherwith he would peruert his soule: So did the Deuill hym self alleage Scripture vnto Christ, and as oft as any Heretikes alleage Scripture to vs against the Catholike faith: So oft saieth Vincentius, we maie be out of doubt the Deuill doeth speake vnto vs by their mouches, and saieth vnto vs euen as he saied vnto Christ *Si filius dei es, mitte te deorsum*, as much to saie, If thou wilt bee the sonne of God, and professor of his holy Gospell, cast thy self downe, from the high authoritie and tradition of this Catholike Churche, whom if wee aske a reaso[n] why we should so doe, then saieth Vincentius, he commeth out with *Scriptum est enim*: because it is writ-

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ten saieth he, in the holie booke, is from thence thou must learne a newe lesson of me, how to be a right Christian man. To whom we must shew [illegible] Auxilium Sathan, or else that pitchy greate serpente of faith: for more perillous is the corruption of such a flatteryng Serpent (saieth S. Augustine) then the roarynge of an angrie Lyon, because the one wee flee from with feare, but the other with smilling, maie roune the nerer to sting vs.

The first Reason.

The first reason most weighty of all is this: because if you will refuse the authoritie of the Churches abilitie iudgement, vppon the Scriptures true sense, you shall seeme plainly to denie the holy Ghoste to be the Spirite of truthe, whiche vppon the Apostles and all the faithfull was sente bowne with visible figures, and with his Church is promised to remaine vnto the worldes ende: by these wordes of our Sauiour, I will aske my Father, and he shall send you an other comforter, to tarie with you for euer, the spirite of truth: And a little after thus. The holy Ghoste the comforter, whom my Father will sende in my name, shall teache you all truthe: Loe the Church is the surest Iudge, and none sure but the Churche, for all men in doubtes of Scripture, because it hath a promise that it shall neuer erre in iudgement, whiche is notably confirmed by the Prophet Esay, saying. This is my couenaunt with them saieth our Lorde, my spirite whiche is in thee, and my worde which I haue put in thy mouth shal not depart out of thy mouth, nor out of the mouth of thy seede, nor of thy seedes seede, now, nor euer to the worldes ende. O most comfortable promise, that the Spirite of truth shall neuer departe out of the Churches mouth. O sit Iudge appointed to be Iudge of Scripture for our profites, without presumption. Remember then I praie you, what a foolishe opinion this is which is held to the contrarie, that euery priuate man, whom belike you will imagine to be one of the Church, shall haue good

beleeue to be his owne Iudge in vnderstanding of Scripture, & owne Trasters men are: and yet that the authoritie of the whole visible Churche, shall not presume to take any thing certain vpon them. Wherunto I say, as you know, we doe beleeue that the Churche (which (as the Scripture teacheth) must alwayes teach all her children, as first to beleeue in God (seeing he that will come by the way) and also to know the Scriptures, how yet that the same Churche being the piller and sure stay of truth, shall not be absolute Iudge of supernatural Scholemistresse, to teache vs all how to beleeue in God, and how to vnderstande the Scripture. For the blindnesse of your hearte, I might saie as iustly to you, as Saincte Paule saied to the Galathians: *O insensati &c.* O ye foolishe fellowes, who hath bewitched you, not to obeye vnto the truthe? Whereupon all Infantes and suckyng babes (as it were) is vtterly as cleare as the Sunne, that you must not obstaine Wisdom Toppe to be tripped in this matter, for all the learned we maintaine (as we doe all) to graue an opinion, beyng the fourth in degree, for all such Lordes, to leese their iobelus in. Therefore to conclude this Assertion, acquite your selues, as well as you can, lest you make not all bee iustly suspected, to refuse the determyning of the holie Ghoste vnto the Churche, for as much as you refuse the Churches sentence in iudgement, with whom the holie Ghoste is promised alwayes to remaine, and in truthe to direcre them.

Haec fides mea est, & Catholica.

This is my faith, because it is the Catholique faith.

Thomas Prowdus.

His sixt Reason.

TO the six Reason that you set downe, to proue, that to proue ought to be tryed by the holy Scriptures onely, in the controuersies that maie arise about Religion, is no ouerly waie: I might in fewe wordes aunswere, thus. The first Reason is false, the second is false, the third is foolishe, the fourth is fantastical, the fift is fraudulent, and the sixt is fanatical.

Thus might your Reason bee aunswered in fewe wordes: as (before you did reade it, before so many witnesses as it pleased you to call to the hearyng of it) I told you that I thought it might bee.

But leaste you should triumphe, after your manner, and saie, that not beyng able to aunswere your Reasons at large, I shifte you of with shorte sentences: I will bestowe some more tyme (whiche I could bestowe muche better) in aunswerying your rude Reasones: I hope so, that neither you, nor any of your side, shall be able reasonably to replie.

The first Reason.

FIrst you saie, that for the controuersies, maie not bee tried by the holie Scriptures, bicause they be mute and dumbe, speaking to us, from the booke, nothing but onely the wordes, and not the sense, wherein the life (as it were) of the Scripture, doeth consist.

Howe foode this Reason is, I thinke your selfe shoulde see. For what sence can there bee in wordes, that can not bee vttered by wordes? Or what wordes can any manne vse in openyng the sense of wordes written, but that the same beeyng sette downe in

writyng,

writyng, maie as well open the sense, as thei might bee-yng spoken and not written: you seeme to imagine, that we would haue the holy Scriptures (as thei bee written in bookes, & enclosed in coueringes) to be Iudge of suche matters as you speake of: for otherwise, how can you call them mute and dumbe?

The Prophet Ieremie was commaunded to write all the wordes of the Lorde against Iuda and Israell, and all other Nations, in a booke, and to cause the same to bee reade in the hearyng of all the people: and so he did, as appeareth in the 36. of his Prophecies, that euery manne might bee turned frome, from their owne moste wicked waies, and so the Lorde might be mercifull to them. After this manner would we haue controuerties iudged by the Scriptures. Not as thei bee written and kepte secret in bookes: but beyng reuerently read, weyed, and considered, with the circumstances of person, tyme and place, with all other necessarie circumstances: so that the Readers, beyng willyng to haue their controuerties ended, doe submit them selues to that iudgement, that thei shall finde in the Scriptures, so read, weied and considered.

As for your Opiniatre man and wrangler, that you speake of: if he will stande still in his opinion (as you your selfe doe (notwithstanding that it is made manifest, by the holy Scriptures, that his opinio is not right: he must bee taken for an Heretick, and after one or twoo warnynges, reiected, beyng conuicted, as one that synneth euen condemned by his owne conscience.

Titu. 3.

The seconde Reason.

Your second Reason I doe call false, for that you doe falsely reporte, that the holie Scriptures are full of harde and deepe misteries. And for that you do falsely affirme, that S. Austen did sharpely rebuke Hieronymus, for ruslyng so boldely into the holie Scriptures, where as he would not be so bolde, as to take vpon him to vnderstand

such

ſuche a Poet as Terence was without a Paiſter.

Firſte, I would wiſhe you to weigh well the wordes of S. *Paule*, written to *Timothie*. Doe thou (ſaith S. *Paule* to *Timothie*) continue in thoſe thynges whiche thou haſt learned, and are committed vnto thee, knowyng of whom thou haſt learned them, and that thou haſt known (euen from thine Infancie) the holy Scriptures, which are ſufficient to inſtructe thee to ſaluation, through that faithe whiche is in Chriſte Ieſus. Euery Scripture that was written by diuine inſpiratiõ, is profitable to teache, to correct, to reproue, and to inſtructe in righteouſneſſe, that the man of God maie be perfectly inſtructed to euery good worke. 2. Tim. 3.

If all Scriptures, bee ſo full of harde and deepe miſteries (as you haue ſaied) then can not any Scripture bee ſo profitable to teache &c. As Sainct *Paule* telleth *Timothie*: That all Scriptures be, neither can the man of GOD bee thereby perfectly inſtructed to euery good worke.

We reade, that our Sauiour Chriſte, did ſharply reprehende his two Diſciples, as he walked with them towardes Emaus, for that thei were ſo dull and harde to beleeue, that whiche the Prophetes had ſo plainly ſpoken. Ought not Chriſte (ſaie he) to ſuffer theſe thinges, and ſo to enter into his glorie? As though he ſhould haue ſaied: are you ſo doltiſhe and blockiſhe, that you vnderſtande not ſo plaine ſpeeches as the Prophets haue vſed concernyng the ſufferynges of Chriſte? Luk. 24.

And appearyng to them afterwardes, as thei were altogether in Ieruſalem. He telleth them, that of neceſſitie, all muſte bee fulfilled, that had beene written concernyng him, either in the lawe of Moyſes, in the Prophets, or in the Pſalmes. And that thei might vnderſtande the Scriptures, he did then open their vnderſtandynges: whereby it appeareth, that it was not the hardneſſe and deepeneſſe of the miſteries (wherewith, as you ſaie the

Scripture is full) that helde them from the vnderſtan-
dyng thereof: but the vnthankefulneſſe of their owne vnderſtan-
dyng, becauſe they were as yet but carnall: and therefore
coulde not perceiue thynges belongyng to the ſpirite of
God, as Saincte *Paule* hath written. The naturall man,
1. Cor. 2. doeth not perceiue thoſe thynges that doe belong to the
ſpirite of God. Not that we bee of our ſelues, as of our
2. Cor. 3. ſelues, ſufficient to thinke any thyng, but our ſufficiencie
is of God. &c.

Now, for that whiche you haue cited, out of *Auſtine*,
concernyng the reprehendyng of *Honoratus*: I would
gladly knowe of you, what *Honoratus* it was that you
ſpeake of. One there was of that name, to whom Saincte
Auſtine wrote his. 120. Epiſtle. But that *Honoratus*
was not like to vſe any ſuche ſpeeche to S. *Auſtine*.
Neither doeth Saincte *Auſtine* in that Epiſtle, vſe any
ſuche ſpeeche to hym, as you ſaie he did. But in the laſte
ende of the Epiſtle, Saincte *Auſtine* ſheweth hym ſelfe to
be of an other mynde, then (by your reporte) your *Au-
ſtine* ſeemed to be. For he ſaieth thus.

Habes librum, & ſi prolixum, tamen, quantum ex-
iſtimo non ſuperfluum. &c. Thou haſte here a Booke
(ſaieth Saincte *Auſtine*) whiche though it be long: yet,
as I thinke, it is not ſuperfluous. But doe thou loue the
Eccleſiaſticall writinges alſo, and thou ſhalte not finde
many thynges, which thou ſhouldeſt neede to ſeeke for at
my handes. But by readyng and ruminating or cudyng
(if thou doe alſo purely praie vnto the Lorde, that is the
giuer of all good thinges) thou ſhalt learne throughly, all
thoſe thynges, or vndoubtedly very many of thoſe thin-
ges, that are worth the knowyng, rather by his inſpira-
tion, then by any mannes admonition: Although, euen in
the ſame thyng wherein wee doe with right iudgement
allowe that man that doth outwardly admonish vs well:
what other thing doe we, then teſtifie that we haue an in-
warde light, that doeth teache vs, and is our Maiſter?

Thus

Thus farre S. Austine. Lette your freendes iudge, whether it be likely, that this Austine, and this Honoratus, would vse suche speeches the one to the other, as you reporte yours to haue doen.

One other Honoratus there was, to whom our S. Austine wrote his. 161. Epistle. This man he doth exhorte and in that Epistle Saint Austine doeth exhorte him, to render a reason quietly in writing, wherefore the name of the Church should at that time remaine onely among the Donatists.

There was also a thirde, Honoratus, to whom our S. Austine wrote his. 179. Epistle. This man Saint Austine calleth brother and fellowe Bishop, and doeth instruct him at large in the liberte of flying persecution: wherein he doeth not one worde, that maie bee wrested to that meaning that you haue reported.

But you will saie, there is yet one other, to whome Saint Austine wrote his Booke, De vtilitate credendi. Suche an Honoratus there was in deede. But when you shall rende that Booke with more indifferent iudgement, you shall not finde, that Austine to bee of your minde. Not muche before that place that you take holde of, writing of the truth of the Scripture, and noting that we ought to loue the Scripture before wee learne it: he writeth thus. Quicquid est (mihi crede) in Scripturis illis altum & diuinum est. &c. Beleeue me (saieth Saint Austine) whatsoeuer thyng is in the Scriptures, the same is deepe and diuine: truthe is in it altogether, and a discipline that is moste meete for the refreshyng and reioycing of myndes: and undoubtedly, so moderated, that euery manne maie drawe therehence, enough to satisfie him self, if so be that he come to drawe after a deuout and godly sorte, as true Religion requireth. And immediately before the place that you seeme to take holde of: he

saieth

bringeth in ſuch one as miſliketh with Religion, ſpeakyng after this ſorte: At abſurda ſibi dici videbantur. That is: But it ſeemeth that abſurd thynges were affirmed in the Scriptures. Whereunto *Auſtine* ſaith thus. Quibus aſſerentibus? That is: Who be thei that affirme that? None but enemies (ſaieth Saint *Auſtine*) and that by euery occaſion, and vppon euery reaſon. But we ſeeke not for that thyng now. But yet the enemies doe. And then followe thoſe woordes, that you ſaie were ſpoken by *Horatius*: but ſuppoſed by Saint *Auſtine*, to bee ſpoken by the enemie of Religion. Cum legerem, per me, ipſe cognoui. That is: When I did reade them, I did of my ſelf vnderſtande them. Leaue eſt? Is it euen ſo? Saieth S. *Auſtine*? Nulla imbutus poetica diſciplina. &c. Thou hauyng no ſkill of poetrie, wouldeſt not be bolde without a Maiſter, to touche Terence, Aſper, Cornutus, Donatus, and other innumerable, are required as neceſſarie, for the vnderſtandyng of any poet, whoſe verſes doe ſeeme to deſire allowance or likyng of the Theater: and darreſt thou without a Teacher, ruſhe into, and giue ſentence vpon thoſe Bookes, whiche after what ſorte ſoeuer thei be: yet by the confeſſion of all mankinde (almoſte) thei be reported to be holy, and full of diuine matters. And if thou finde any matter in them, that maie ſeeme abſurde: why doeſt not thou accuſe thine owne dulneſſe in vnderſtandyng, and myndе that is putrified with the corruption of this worlde (as the myndes of all fooles be) rather then thoſe Bookes, whiche perhappes, can not bee vnderſtanded of ſuche as thou arte? Thou ſhouldeſt ſeeke for ſome man, that is bothe Godly and learned, or that is by the conſent of many reported ſo to be: by whoſe preceptes, thou mightеſt be made, both better, and more learned. Thus ſaieth S. *Auſtine*. Now, let your freendes examine theſe woordes of *Auſtine*, and tell you how well you haue applied them.

But beſides all this, S. *Auſtine* muſt tell vs, that all

hereſies,

heresies, doe come of nothyng els: Nisi dum scripturæ bonæ intelliguntur non bene. That is: Whilst the good Scriptures are not well understanded.

Your dealing herein is but homely. For you set down places of *Austine*, and doe not tell us where we shall finde them. Nor what you send us to seeke for them, where we maie finde them. Your former saiyng of *Austine* is founde in his first Tome, and this latter, in the ninth. And in his eighteene Treatise vpon Saint *Iohn* his Gospell. And yet you ioyne them together, as though they were in one Treatise, and belonging all to one matter.

Saint *Austine*, writyng vpon these wordes of our Sauiour, written by Saint. *Iohn*. Cap. 5. Amen, amen, dico vobis: Non potest filius a se facere quicquam. &c. Uerely, verely, I saie to you. The sonne (of him self) can doe nothyng at all. &c. By occasion of these wordes and the rest. Saint *Austine* saieth this: Dicebat autem quæ scriberentur. &c. He spake those wordes that should be written, that the same might afterwardes be read of vs. Here haue seene therefore, what was wrought in the hartes of the Iewes, when they heard those wordes: lette vs henceforthe thinke what should bee wrought in vs, when we doe heare the same. For Heresies and frowarde Doctrines, farre as doe entangle mens soules, and cast them headlong into destruction, haue none other beginnyng, then hereof, that good Scriptures be not well vnderstanded: and that the thyng that is not well vnderstanded in the, is rashly, and foolishly maintained. Thus farre S. *Austine*.

In all the workes of S. *Austine*, there is not one sentence, that maie be applied against vs, or better against you, then this maie. How contrarie to the plaine wordes, doe you enterpriese the second commaundement of God? And how rashly doe you maintaine the Heresie of worshipping God & his Saints, by Images, directly contrary, to the expresse wordes of the commaundement?

By that interpretation that you make of the wordes alleg. out written in the .xvi. verse of *Matthew*, ye maintaine the grosse errour, of building Christ his Churche upon Peter the man, and not upon Christ the Rocke: and withstanding that the best of the Catholique Doctors haue written to the contrarie. Yea, and therefore come all your Indulgences and Pardones, with absolute power for your Pope to doe what he will, without cherche or controulement.

Aug. de verbis. Domini. ser. 13.

And ye might here take iust occasion to reiecte all those errours, that haue bene, and are holden by your sorte, and ascribe them all, to that wherin S. *Paule* speaketh of in the wordes that you recite that is. That by your sort, the good Scriptures, are not well understanded. But studying to helpe it, I passe them ouer.

2. Pet. 3.

To your reason in prime Answere: your eache holde of S. *Peter*. And he must needes helpe you to face out your lye. If S. *Peter* will haue your fauour, he must needes heare you recorde, that the Scriptures are full of harde and deepe misteries, as you haue foreged S. *Paules* to saie. But when the place that you alleage shalbe weighed, with his sentence in the generall: it will be founde that S. *Peter* meaneth, iust not as you take it to be.

Saieth *Peter* hath written thus. But wee looke for newe heauens, and a newe earth, according to his promise, wherein dwelleth righteousnesse. Wherefore beloued, seeing that ye looke for suche thinges, bee diligent, that ye maie be founde of him in peace, without spot, and blamelesse. And suppose, that the long suffering of our Lorde, is saluation: euen as our beloued brother *Paule* (according to the wisedome giuen vnto him) wrote to you, as one that in all his Epistles, speaketh of these thinges, amongst whiche, some thinges are harde to be vnderstanded, whiche they that be vnlearned and vnstable doe pervert, as they doe also other Scriptures to their owne destruction.

If you reade these wordes of S. *Peter* in the Greeke tongue (wherein the Apostle wrote them) you shall finde that the Relatiue *ois*, (which the newter gender, and cannot by the rules of Grammer, agree with *ἐπιστολαῖς* which is of the feminine gender. Wherefore, it must be Englished, thus. In *quibus* (or among the which thinges or matters that *Paule* wrote of, and not, in those Epistles that he wrote: as in your application of *Peters* wordes, you seeme to vnderstande him to meane. But peraduenture, you haue no good likyng of the Greeke Text, neither of our Latine translations. I will therefore set downe the wordes of S. *Peter*, euen as I haue them in the translation, that is allowed in the Counsell of Trent and as thei be written in an old written Bible that I haue in parchment, written, I knowe not how many hundred yeares past. Thus are thei written in the Bible. Propter quod charissimi, hæc expectantes, satagite, immaculati & inuiolati ei inueniri in pace: & domini nostri longanimitatem, salutem arbitremini, sicut & charissimus frater noster Paulus, secundum datam sibi sapientiam, scripsit vobis, sicut & in omnibus epistolis, loquens in eis de hijs, in quibus sunt quædam difficilia intellectu, quæ indocti & instabiles depravant, sicut & cæteras scripturas, ad suam ipsorum perditionem. And I thinke, that you your selfe would translate them into Englishe, thus. Wherefore, dearely beloued, waiting for these thinges, giue your endeuour to be founde vnto hym in peace, beeyng without spot, and vndefiled: and thinke that the long sufferyng of our Lorde, is saluation, euen as our moste deare brother Paule (according to the wisedome that is giuen vnto him) hath written to you, entreatyng euery Epistle, speakyng in them of these thinges, amongst whiche are some thinges, that are harde to be vnderstanded, which vnlearned and vnstable menne, doo peruerte, euen as thei doe other Scriptures, to their owne destruction.

I trust you see now, that we neede not that reason,

fait, whiche you doe call childishe, and is not indeede so childishe, but that it hath in all ages been (and is still) allowed amongst the learned, for the beste rule in understanding of places of the Scriptures, wherein is any difficultie.

But now you doe beggre (or rather take) leave, to put vs one question further, to the quicke. And thus you saie. How is it possible, to knowe by any conference of the Scriptures, which is Canonicall Scripture, and which is not?&c.

You seeme to bee perswaded, that this question toucheth to the quicke in deede. For you affirme plainly, that if any Infidell, Hereticke, or Atheist, shall denie any parte of the olde or newe Testament, or the whole olde and newe Testament (as in tymes past some haue doen.) &c. We haue no Author holde against such, but onely the Reuelation of God to the Churche, by Tradition, which Churche is the piller, and sure staie of truth.&c.

I confesse, that the Church is the piller and sure staie of truthe, as Saincte *Paule* writeth. But that this truth is reuealed to the Churche by Tradition (as you write) that I denie. For God hath taught, (and doth still teach) the truthe to his Churche, by the worde of truth, and not by Reuelation or Tradition. And that worde of truthe is sufficient, and needeth not that any thyng should bee added to it; either by Reuelation, or by Tradition. Yea there is an horrible curse pronounced against all such as shall adde any thyng to it.

1. Tim. 3.

The true Catholique Churche, is in deede the piller and sure staie, wherevpon, that truthe that is taught by the worde of truthe, doth staie. For that worde of truthe, is the voyce of her Spouse, and she knoweth it by hearyng that voyce: but the voyce of a straunger she can not abyde to heare. The truthe taught by the voyce of her Spouse she kepeth vp in her harte: and all her delight is to leere men see it, vpholde it, and vnderstande it,

that

that ſeeing her good lyfe, they may be occaſioned therby, to glorifie her ſponſe Chriſte, and his and her heauenly Father.

This is that authoritie, that S. *Auſtine* ſayth, moued him to beléeue the Goſpell. And this authoritie cauſed him to write thus, againſt that Epiſtle of *Manicheus*, which the Maniches called theyr foundation. Ego verò Euangelio non crederem, niſi me Catholicæ Eccleſiæ commoueret authoritas. Surely, I would not beléeue the Goſpell, except the authoritie of the Church dyd moue me thereto. Tom. 6.

Not many lines before thoſe words, S. *Auſtine* ſayth thus to the *Manicheis*. Apud vos, vbi nihil horum eſt, quod me inuiter ac teneat. &c. That is: Amongſt you, where no part of that thing is, which might allure and holde me, there ſoūdeth only a promiſing of the trueth: which vndoubtedly, if it be ſhewed forth ſo manifeſtly, that it may not be doubted of: it is to be preferred before all thoſe thinges that do holde me in the Church.

I pray you (Maiſter Pownde) ponder well theſe wordes of *Auſtine*: and be not afrayde with *Auſtine* to yéelde, to the manifeſt trueth, (when it ſhall be manifeſted to you) onely becauſe it lacketh the conſent of Peoples, and Nations, the authoritie of Myracles, the nourihment of hope, the increaſe of loue, the eſtabliſhment of Antiquitie, the holde from Peters ſeate, the ſucceſſion of Prieſts, and the name of Catholique. For S. *Auguſtine* ſayth: That the manifeſt trueth muſt be preferred before all theſe.

But if you wyll marke it well, you ſhall finde that the trueth which we holde and teach, and would wiſhe you and all your ſort to embrace, doth not lacke the cheefeſt of thoſe thinges that moued S. *Auſtine* firſt to embrace it. For it is the ſame, that firſt gotte credite, by thoſe Myracles that were wrought by Chriſte and his Apoſtles. It was, and is ſtyll nourihed by hope: It Mark. 16.

was, and is ſtyll increaſed by lowe, it is alſo confirmed by that ſeate which you call Peters, and hath the ſucceſſion of Prieſts, although not in ſuch ſort as you allowe of. And laſt of all, it hath the right name of Catholique.

Thus, I hope, you do nowe ſée, that you haue not rightly applied, eyther the wordes of Paule, or of *Auſtine*: myndyng thereby to prowe, that the Church of Roome, (being ſuch a Church, as nowe it ſheweth it ſelfe to be) is the piller of trueth, and that Catholique Church, whereunto all Chriſtians ſhould and muſt of neceſſitie cleaue, if they wyll be ſaued by Chriſte.

Your concluſion, wherein you aduiſe all men to beware of fleeing from the Church, to the iudgement of the Scriptures onely, &c. Was not ſo aduiſedly made, as were ſéemely to be made, by one that were ſo well ſéen in the writings of ỳ Fathers, as you would ſéeme to be. For (as I thinke, yea, I am perſwaded, that I may ſafely affirme,) there is not one of the auncient Fathers, of your minde in that poynt.

Saint *Auſtine*, in his Epiſtle fortie and eight, written to *Vincentius*, ſayth thus: Noli ergo frater, contra diuina tam multa, tam clara, tam indubitata teſtimonia, &c. Do not therefore (Brother) ſhewe thy ſelfe wylling, to gather out of the writynges of Biſhoppes, reprooches againſt ſo heauenly, ſo many, ſo cleare, and ſo vndoubted teſtimonies: whether the ſame Biſhops be on our ſide, as *Hillarius*, or of the vnitie it ſelfe, before the faction of *Donatus* was ſeparated from it, as *Cyprian*, and *Agripinus*: Firſt for that, that kinde of writing muſt be diſtinguiſhed, from the authoritie of the Canon, for they are not ſo read, that teſtimonie ſhould be taken out of them; that it might not be lawfull for any man, to be of a minde contrarie thereto, if perhappes they ſhall in any place be of other minde then the trueth requireth. For we are of that num-

ber

ber that may not diſdayne, to take euen vnto our ſelfe, this ſaying of the Apoſtle. And if ye be of an other minde in any thing, God wyll reueale the ſame to you alſo. Phil. 3.

Thus you may ſée, that S. *Auſtine* doth not allowe the ſentence of any man, no nor the ſentence of the vnitie it ſelfe (which I vnderſtand to be a generall Councell) againſt the Canonicall Scripture.

The ſame Saint *Auſtine*, wryting to Saint *Ierome* in his fifteene Epiſtle, ſayth thus. Ego enim fateor charitati tuæ. &c. I confeſſe (ſayth S. *Auſtine*) I haue learned to gine this reuerende feare and honor, onely to thoſe Bookes of the Scriptures, which nowe are called Canonicall: that I do firmely beléeue, that none of the Authors of them, haue in wryting erred any thing at all. Epiſt. 15.

By this saying of Saint *Auſtine*, it may appeare, that he was of this minde, that there may be errour, euen in the decrées of your generall Councels.

Againe, againſt the Donatiſtes, Saint *Auſtine* wryteth thus. Quis autem neſciat Scripturam canonicam. &c. Who can be ignorant (ſayth Saint *Auſtine*) that the holy Scripture, as well of the olde as of the newe Teſtament, is conteyned within her owne bounds or limittes: and that the ſame is ſo preferred before all the latter wrytings of Biſhops, that concerning it, there may be no doubt or controuerſie at all, whether any thing that is certainly knowne to be written in it, be true or right. And the wrytinges of Byſhoppes, which haue bene, or be written, after the confirmation of the Canon, may be found faulte with (if it happen that any thing therein do ſwarue from the trueth) eyther by more wyſe ſpeéche of any other, that is more expert in that matter: or by the more graue Authorities of other Biſhoppes, or the wiſedome of menne better learned, or by De Bapt. Libr. 2. Cap. 2.

Councels, yea, and that the Councels them ſelues, which are holden in particular Regions, or Prouinces, muſt without any doubting, giue place, to the authoritie of full Councels, which are made of the vniuerſall Chriſtian world. Yea, & that the full or generall Councels that are firſt holden, may be amended by them that are holden afterwardes, when by any experience of thinges, that thing that before was ſhut, is made open, and that thing which lay hyd, is made knowne. And this may be done, without any hautineſſe of ſacrilegious pride, without any ſwelling throte of arrogancie, without any contencion of ſpightfull enuie, with holie humilitie, with Catholique peace, and with Chriſtian Charitie. Thus farre *Auſtine*.

Nowe I thinke you wyll confeſſe, that your Catholique Church may erre: or elſe that S. *Auſtine*, one of the Doctors of that Church hyd erre. For he ſayth, that the latter generall Councels, may amend the former. He ſayth alſo, that there may be no doubt or controuerſie about the trueth of any thing, that is knowne to be written in the Canonicall Scriptures. Therefore, blame vs not, though we flée from the iudgement of the Church to the ſcriptures, which can neuer deceaue vs.

And as touching that inconuenience that you do put vs in minde of, which is the denying of the Scriptures by Atheiſts: I pray you let me propone one queſtion to you, and ſo poſe you as nigh to the quicke as you haue poſed vs. What if your Church ſhould vtterly be denied to be the Church of Chriſte? Or what if thoſe Atheiſts that be in Englande, or elſe where, ſhould denie that Chriſte hath any Church at all: or that there is, or hath been, any ſuch Chriſte as we beléeue in? Might not thoſe Infidels (thinke you) laugh you to ſcorne, for robbing your ſelues of your owne defence, which is the worde of God, which Saint Paule calleth the ſworde

Ephe. 6.

of

of the Spirite?

But now you wyll returne to your purpoſe. If conference of one Scripture with an other, might giue lyght enough to all men: Howe happeneth it, that all ſectes vſing that conference, the ſectaries can neuer agrée in theyr opinions. &c. To this, not I, but S. Paule ſhall giue you aunſwer. Oportet hæreſes eſſe, vt hij qui probati ſunt, manifeſti ſint in vobis. It can not be auoyded, but that there muſt be hereſies, or ſectes, that they which be tryed, may be made knowne amongſt you. Let S. Paule defend his owne aſſertion, as he can. I wyll betake me to that vttermoſt ſhift that you ſay we haue, notwithſtanding, that you call it a weake one. 1. Cor. 11.

Saint *Auſtine* ſayth, that the Scriptures muſt be read, by ſuch as be vndoubtedly beléeue, that they are moſt true witneſſes. And theſe are his wordes. Agant orando, & quærendo, & bene viuẽdo vt intelligant. &c. That is: They muſt labour by prayer, and by ſeeking, and by lyuing well: that they may vnderſtand, that is, that they may ſée in minde, (as much as may be ſeene) that which they do holde by faith. And S. Iames ſayth. If any man lacke wiſedome, let him aſke it of God. &c. De Trini. Libr. 15. Iam. 1.

Thus may you ſée, that both S. Iames, and S. *Auſtine* do alowe of this ſhift, which you do accoumpt to be ſo weake, and ſuch intollerable pride. Yea, S. *Auſtine* addeth theſe wordes. Quis hoc prohibeat? imó verò, ad hoc quis non hortetur? Who can forbid this? Yea rather, who wyll not exhort hèrunto? do you therfore accoũpt of it as you liſte: we wyll ſtyll vſe it, as the ready way to attayne to that knowledge, that is neceſſarie for vs.

As for the reuealing of the trueth to the vniuerſall Church, for which Chriſte him ſelfe dyd praye: we confeſſe that according to his promiſe, Chriſte hath reuealed to them altogether, and to euery particular member amongſt them, as much as he knewe to be méete to be

reuealed to them. And ſo be the woꝛdes of his pꝛomiſe. Ille vos docebit omnia, & ſuggeret vobis omnia, quæcunque dixero vobis. He ſhall teach you all thinges, and he ſhall put you in minde of all thoſe thinges, that I ſhall ſpeake vnto you.

The pleaſaunt paſtime that you make, with the courſe that we take, in the ſearche and ſtudie of the Scriptures, I paſſe ouer: foꝛ I knowe, that he onely to whome we pꝛay, doth know how faithfully we pꝛay, and whether with teares oꝛ without. To him we ſhall ſtande, oꝛ fall. Iudge not you an other mans ſeruaunt.

But you ſay, we muſt néedes be all deceyued, ſo long as we dwell in diſſention, and are not in errours only, but alſo, one of vs contrarie to an other. And who now muſt be Iudge, to trie the Spirites, whether they be of God, oꝛ no? Onely the Church, (ſay you) oꝛ elſe they ſhall not be tryed at all, &c.

Foꝛ the firſt, Saint Paule hath tolde you, that of neceſſitie, ſectes muſt be amongſt men, and euen amongſt ſuch as be of the Church of Chꝛiſte: And that becauſe, ſuch as be alloWed oꝛ tryed, can not otherwiſe be knowen. And as touching the other poynt, Saint *Auſtine* ſayth thus. Contra inſidioſos errores, Deus voluit ponere firmamentum in ſcripturis, contra quas, nullus audet loqui, qui quoquo modo ſe vult videri Chriſtianum. It was the pleaſure of God, to ſet in the ſcriptures, a ſure Bulwarke againſt deceytfull errours: againſt which Scriptures, no man, that is any way wylling to ſéeme to be a Chꝛiſtian, dare be bolde to ſpeake.

1. Cor. 11.

In. 1. Iohn Epiſt. Cap. 2.

As golde by the touch ſtone, ſo are the ſpirites tryed by the Scripture. And euerie one that is ſkilfull in the ſcriptures, that is, that can by conferring of one ſcripture with an other, finde out the meaning of the holy ghoſt in the ſcriptures: may be as bolde to vſe the ſcripture in the tryall of ſpirites, as the Goldſmith may be,

to

to vſe the touch ſtone, in the tryall of mettalles. And if ye thinke that the conference of one Scripture with an other, be not the ſureſt way to attaine to the true meaning of the Scriptures, loke Saint *Auſtine*, De Doctrina Chriſtiana. Lib. 3. Cap. 26. And thus much for aunſwer to your ſecond Reaſon, which I haue called Falſe.

The third Reaſon.

THe thirde Reaſon that moueth you to thinke, that the Scriptures are to be iudged by the Church: is, for that S. Peter hath written, That no Scripture is to be taken after any priuate interpretation. &c. 2. Pet. 1.

This Reaſon I haue called Fooliſhe, for that fooliſhely you do ruſhe into the Epiſtle of Saint Peter, and reiect his woordes otherwiſe then he wrote them: and then you your ſelfe do make a priuate interpretation of them, contrarie to the decrees made in the Councell of Trent: whereof you would ſeeme to make greateſt accoumpt.

The woords of Saint Peter, as they do ſtande in that tranſlation that the Councell of Trent hath alowed, are theſe. Hoc primùm intelligentes, quòd omnis prophæcia ſcripturæ, propria interpretatione non fit. Underſtanding this thing firſt: that no prophecie of the ſcripture, is made by priuate interpretation. I meruayle howe you (being ſuch a Catholique as you profeſſe to be) durſt ſet downe Peters woordes, otherwiſe then you finde them in that tranſlation. For I am ſure, you are not ignorannt of the penaltie that the Councell hath appointed for ſuch doinges. Seſsio. 4.

But this is not all your miſdemeanour in this behalfe. For you make a priuate Interpretation, contra-

contrarie, bothe to the decrée, and alſo to this thyrde Reaſon of yours. For, to make a priuate interpretation, is to make ſuch a one as differeth from the auncient writers, and is not allowed of the Church. But where can you ſhewe me any auncient writer, that hath interpreted thoſe wordes of Peter, as you do?

Saint *Auſtine* medleth not with them. No more doth S. *Ierome*, S. *Ambroſe*, S. *Gregorie*, nor *Chryſoſtome*, nor any other of that tyme, that I haue ſéene, or can heare of.

Nicholaus Lyranus, writing vpon theſe wordes of S. Peter, ſayth that the meaning of S. Peter, was to teach: that no prophetcall Scripture hath begynning in, or doth ſpring out of humane ſenſe, or mannes meaning. For thus he writeth. Propria interpretatione non fit, id eſt, non fit ſenſu humano: ideo ſubditur. Non enim voluntate humana allata eſt aliquando prophetia, ſed ſpiritu ſancto inſpirati. &c. It is not made (ſayth he) by any mans owne interpretatiō (that is to ſay) it is not made by humane ſenſe: and therefore, this ſaying is ſet immediatly after. Prophecie hath not at any tyme been brought in, by mans wyll: but men inſpired with the holy Ghoſt. &c.

Lyranus in. 2. Epi. Peter.

I thinke your Fathers of the Councell of Trent, will allowe Lyranus for a Catholique writer: wherefore, I thinke alſo that they wyll not diſpenſe with you, for diſſenting from him, in the interpreting of S. Peters wordes.

But nowe, if ye wyll giue me leaue, I wyll tell you what I thinke to be the meaning of S. Peter in theſe wordes. Firſt I thinke, that you do know, that S. Peter wrote in Greeke. And then you muſt knowe, that the wordes which in the allowed tranſlation, are Priuata interpretatione: are in the Greeke, ἰδίας ἐπιλύσεως. And they that haue any ſkyll in the Greeke tongue, will tell you that ἐπίλυσις doth ſignifie Impulſus, as well

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as Interpretatio. And may we not tranſlate the woꝛdes of S. Peter thus? Omnis prophetica ſcriptura, non fit proprij impulſus. Euerie pꝛopheticall Scripture, is not made of, oꝛ by pꝛiuate, oꝛ pꝛoper impulſion. Oꝛ to tranſlate it moꝛe Engliſh lyke: No pꝛopheticall Scripture is made of, oꝛ by pꝛiuate oꝛ pꝛoper impulſion.

It ſeemeth to me, that bothe the woꝛdes that goe beꝛoꝛe, and alſo the woꝛdes that followe, doo enfoꝛce this to be the meaning of Saint Peter. Foꝛ he ſayth thus. We haue a ſtraue and ſure pꝛopheticall ſpeeche: and you doo well in that you doo giue good heede thereto, as vnto a Candle that appeareth in a darke place, vntyl the day may waxe cleare, and the day ſtarre may aryſe in youꝛ heartes. But yet ſo, that you doo fiꝛſt knowe, that no pꝛopheticall Scripture, is made by pꝛiuate oꝛ pꝛoper impulſion. Foꝛ pꝛophelie hath not at any tyme beene bꝛought vnto vs by the wyll of men, but the holy men of God haue ſpoken, as by the ſpirite of God, they haue beene dꝛiuen, oꝛ vehementlie mooued to ſpeake.

Let youꝛ fꝛiendes conſider of this, and tell you whether this may be alloweꝛd foꝛ Catholique oꝛ not. I doo not wꝛite this, as one that doo not thinke that ſaying of yours (No Scripture is to be taken after any priuate interpretation) to be true: oꝛ as one that doth alloweꝛ the rafhneſſe of ſuch as wyll ruſhe into the Scriptures, without ſuch reuerance as is ſeemely, and take vppon them to make interpꝛetations after their owne fantaſies. I know that all that we can doo, and all the helpes that we can haue, are lyttle enough, and theꝛefoꝛe I thinke it meete, foꝛ all men, to follow the rules that S. *Auſtine* pꝛeſcribeth, wꝛiting, De Doctrina Chriſtiana. And thus much may ſuffiſe to be ſayde, to youꝛ thirde Reaſon, which by good Reaſon, and foꝛ iuſt cauſe (as I thinke) I haue called Fooliſhe.

The fowrth Reaſon.

YOur fowrth Reaſon is, for that by appealing to the Scripture, we ſeeme (as you ſay) to give men lyberties to denie all vnwritten veerities, which we haue receyued of the Church, eyther by expreſſe definition, in generall Councell, or but by tradition. &c. And firſt, you delyght your ſelfe with a frumpe at Crowley and his fellowes, that wil laugh (as you ſay) ſo ſone as they heare of vnwritten veerities. And it ſeemeth that you perſwade your ſelfe that you haue done it veris ſimely. And therfore I haue named this Reaſon of yours Fantaſticall.

But yet a little to temper our follie (you will not ſay our pride) you will aſke vs how we proue the Trinity of perſons, and the vnitie of ſubſtaunce in the Godhead, by expreſſe Scriptures. &c.

Nine veerities we muſt proue by Scriptures, which are not (as you ſay) written in the Canonicall Scriptures. Well, to ſtaie your wiſdome, I wyll (by Gods mercifull aſſiſtance) do what may be done in this matter. And I hope to proove as many of them, as be neceſſary to be knowne to ſaluation: euen by plaine ſcriptures. And the reſt, I hope I ſhall be able to proove, in ſuch ſort as the Fathers haue proued them, againſt ſuch as haue at any tyme denied them. And firſt, I muſt proue, that in the Godhead, there be three diſtinct perſons, and but one ſubſtaunce. This and the ſecond, that is, that in Chriſte there be two diſtinct Natures, and but one perſon; I thinke I ſhall eaſily proue.

The Prophet Dauid, hath written thus. Pſal.110.

Pſal.110. The Lord hath ſayde to my Lord, ſyt thou at my right hande, tyll I make thine enimies thy foote ſtoole. The Lord ſhall ſend out of Sion, the Scepter of thy power, beare

beare thou rule in the myddes amongſt his enimies. Thus much in the two firſt verſes. And in the fift verſe he ſayth thus. The Lord at thy right hand, hath wounded euen kinges in the day of his wrath.

That the Prophet Dauid, dyd in theſe verſes of this Pſalme, ſpeake of the diuine Maieſtie, and of the ſecond perſon Chriſt: it is manifeſted by that which S. Mathew writeth in his twenty and two Chapt. Vos quid dicitis de Chriſto? cuius filius eſt? What do you ſay of Chriſte? whoſe ſonne is he? &c.

The Lord. That is God the Father. Sayde to my Lord. That is to God the Sonne. &c. Here haue we two diſtincted perſons, the Father, and the Sonne. And in the ſeconde verſe, he ſayth: The Lorde ſhall ſend out of Sion, the Scepter of thy power, which is, the worde of the Goſpell. And this Scepter was ſent out of Sion by the holy Ghoſte, in the feaſt of Pentecoſte: when he reſted vppon the Apoſtles, in the ſhape of fiue tongues deuided. So that heere we haue the thirde perſon, and ſo conſequently three diſtinct perſons. The Father ſayth to the ſonne, ſit thou at my right hand. &c. And the holy Ghoſt ſendeth the worde, which is the ſcepter of the power of the Sonne out of Sion. And in the fift verſe he ſayth. The Lorde at thy right hand, ſhall wounde euen kinges in the day of his wrath. Thus ſpeaketh the diuine Maieſtie: God the Father, God the Sonne, God the holy Ghoſte, one diuine Maieſtie: to the Church of Chriſte heere militaunt vppon earth. So haue we the vnitie, of the three diſtinct perſons in the deitie. And Chriſte him ſelfe, expounding the firſt verſe of this Pſalme to be ſpoken of him ſelfe, doth warrant vs, that he beeing Dauids ſonne after the fleſh, is neuertheleſſe Dauids Lorde, and therefore God. And ſo bothe God and man, and yet but one Chriſte. For he ſayth: What ſay you of Chriſte? Whoſe ſonne is hee? Math. 22.

This might ſuffiſe to ſhewe, that theſe two verities are not vnwritten, as you do terme them. But to ſatiſfie you to the full: loke what S. Mathew hath written, in the laſt Chapter, & laſt wordes of his Goſpell: reporting the wordes of our Sauiour, who ſayth thus there. All power bothe in heauen and earth, is giuen vnto me. Goe your way therfore, and teach all Nations, baptizing them in the name of the Father, of the Sonne, and of the holy Ghoſt: teaching them to obſerue all thoſe thinges that I haue commaunded you. And behold, I am with you euerie day, euen to the ende of the world.

Here the man Chriſte, receyueth from the diuine Maieſtie, all power, bothe in heauen and in earth: and by that power he giueth commiſſion to his Apoſtles to goe and teache all Nations, and to Baptize them in the name of the Father, of the Sonne, & of the holy Ghoſt. So that here againe we haue three diſtinct perſonnes: and their vnitie, in giuing to Chriſte all power in heauen and in earth: and the two natures, in one perſon Chriſte, in that he receyueth all power in heauen and in earth, and giueth commiſſion to his Apoſtles to teach and baptize.

If this will not ſatiſfie you: I refer you to that which S. *Auſtine* hath written in his booke, De Trinit. Where ſhall you finde proufe vpon proufe, that theſe verities are not vnwritten.

Tom. 3.

The thirde veritie that you ſay is vnwritten, is that God the Father was neuer begotten. It ſeemeth that you haue not read S. Peaules Epiſtle to the Ephelians: for if you had, you muſt needes haue ſeene, that this is no vnwritten veritie. Saint Paule writeth thus. Huius rei gratia flecto genua mea, ad patrem Domini noſtri Ieſu Chriſti, ex quo omnis paternitas in cœlo & in terra nominatur. For this cauſe (ſayth S. Paule) do I bowe my knées, to the Father of our Lorde Jeſus Chriſte, of whome all Fatherhode, bothe in heauen and in earth

Ephe. 3.

doth

doth take name. I trow you will not now ſay that this veritie is vnwritten.

The fowrth veritie, that you ſay is not writtẽ, is that the holy Ghoſt procedeth bothe from the Father and the Sonne, as from one fountayne. If you would reade that which S. Iohn hath written: I thinke you would not ſay that this veritie is vnwritten. Cum venerit paracletus, quem ego mittam vobis a patre, ſpiritũ veritatis, qui a patre procedit: ille teſtimonium perhibebit de me. &c. When the Comforter ſhall come, whome I wyll ſende vnto you from the Father, euen the ſpirit of trueth, that procedeth from the Father: he ſhall teſtifie of me. &c. And in the twentie Chapter he ſayth. Hæc cum dixiſſet, inſufflauit, & dixit eis: Accipite ſpiritum ſanctum. When he had ſpoken theſe wordes, he breathed vpon them, and he ſayde vnto them: Receyue ye the holy Ghoſt. &c. If breath may be ſayde, to procéede from the perſon that breatheth: then may we ſay, that it is written, that the holy Ghoſt procedeth from Chriſte, the ſonne of God, euen as it is written, that he procedeth from God the Father. Iohn. 15. & 20.

I wyll be bolde therefore, without any more a doe, to conclude, that theſe fowre verities, are not vnwritten, but written in déede in the Canonicall Scriptures.

The fift vnwritten verity, is the deſcending of Chriſt into hell: this you muſt haue prowed by plaine wordes of Scripture, the lacke whereof (as you ſay) hath cauſed many, nowe a dayes to deny it flatly. I am none of them that doe ſo deny it. But that he deſcended in ſuch manner, as your Catholiques haue taught, and as it hath bene ſet forth in their Stage playes, and in their paynttinges in glaſſe windowes, & elſe where, I thinke would be as harde a thing for you to prowe, any way, as for vs to prowe by plaine wordes of Scripture, that he dyd in déede deſcende into hell.

I thinke you wyll graunt that the ſpeche vſed in the

Crede: concerning Christes descending into hell, is figuratiue, vsed by the figure Synecdoche: wherein the whole is vnderstanded in the parte. For you wyll not (I thinke) say, that Christes body went into hell: For that was buried and rested in the graue, tyll the tyme that it was reskoned to lyse againe. Well. Then it was his spirite, that descended into hell, and not his body and spirite bothe. This being graūted (as I think, you wyll not deny to do) we shall easily prowe, euen by plaine wordes of the Scripture, that Christe descended into hell.

1. Pet. 3. Saint Peter, in the thirde Chapter of his first Epistle, sayth thus: Quia et Christus semel pro peccatis nostris est, iustus pro iniustis: vt nos offeret Deo, mortificatus quidem carne, viuificatus autem spiritu. In quo & his qui in carcere erant spiritibus veniens, prædicauit. &c. For euen Christe (sayth Saint Peter) dyd once dye for synnes, the iuste for the vniuste, that he might offer vs vnto God: mortified in the flesshe indede, but quickened in the spirite, in whiche spirite, comming to those spirites that were in prison, he dyd preach vnto them. Nowe, I thinke you wyll say, that I haue prowed by plaine wordes of Scripture, that Christe descended into hell.

But howe great a matter were it, if this might not be prowed by any playne Scripture: seing the Nicene Crede (vsed in your Masse) maketh no mention of it.

And *Damasus*, that was Bishop of Rome, 360. yeres after Christes ascencion, when *Iulianus* the Apostata was Emperour, hath in his Crede no worde of it. And yet he concludeth his Crede with these wordes.

Ieroni. Tom. 4. Hæc lege, hæc crede, hæc retine, huic fidei animam tuam subinga: & vitam consequeris & premium a Christo. That is: Reade these wordes, beleeue them, holde them fast, yoake thy soule to this Faith: and thou shalt obtayne

obtayne of Christe, bothe life and reward.

I note this, because I see that you shote at this marke. To binde vs, eyther to proue all your vnwritten veraties by Scripture: or else, for lacke of such proufe, to beleeue (as true) whatsoeuer your Catholique Church shall allowe for trueth, although the same be neuer so vnnecessarie to be proued, or retayned for trueth.

Your first vnwritten veritie, is the custome of Baptizinge Infauntes. For this, I nede not to wryte much. Our Sauiour Christe hath sayde: Suffer little Children to come to me, and forbidde them not: For to such doth the kingdome of God belong. Mark. 10. And Saint *Paule* sayth: That the Children of beleeuing Parents, are holy. Therefore they are not to be holden from Baptisme more then the Iewes children from Circumcision. 1. Cor. 7.

Your other three whyes are scarce worthy the answering. Why should we kepe the Sunday rather, and not the Saturday? Why should we not abstaine now styll, like Iewes, from strangled meates, as the Apostles decreed? And why may not any Heretike, deny all the three Creedes. &c.

The first of these whyes, shall be answered with an other why. As why may not the Church of Christians, being Lordes of the Sabaoth, chuse for their Sabaoth, one daye in seuen, euen that daye, the obseruing whereof, they shall see to serue best for their owne edification? And why did the Apostles (as it maye be gathered, by that which Saint Iohn hath written in his Reuelation.) chuse the first daye of the weeke to be their Sabaoth, and not the laste? And why do you not remember that Saint *Paule* doth number the Sabaoth amongst such indifferent things, as are Meates and Drinckes, Festiuall dayes, and Mark. 2. Apoc. 1. Collo. 2.

ne we

new Mones: which were but ſhadowes of thinges to
come &c.

And to your ſecond why, I ſay that the Apoſtles ſaw,
that it was neceſſarie for the tyme, to forbydde thoſe
Chriſtians, that then lately had bene Heathen men: to
eate vpō ſtrangled or blud. And needed not to abrogate
it afterwarde, when they were further inſtructed, and
Acts. 15. knew how to vſe the Chriſtiā lybertie without offence.
A man might meruayle, why any wiſe man, would
moue ſuch a why as this.

Your thirde, & laſt why, may be fully aunſwered with
theſe wordes. Becauſe there is no thing in thoſe three
Créedes: that may not eaſily be proued by the Scrip-
tures. And thus are all your whyes aunſwered.

But, do you not marke, howe theſe bedlem Catho-
liques, would ſhake the foundation of our Chriſtian
fayth: by bynding vs to beléue, that Chriſtes Catho-
lique Church hath ſet forth (as infallibly true) and to
be beléued vnder paine of dampnation) three Créedes,
the Articles whereof, they are not able to proue by
the Scriptures? doo not theſe blinde guides (thinke
you) leade vs a tryn daunce, towardes ſhameles erro-
and ignorauce? And thus much to your fowrth Rea-
ſon, which for good cauſe I haue called, Fantaſticall.
Bothe, for that it ſéemeth that you perſwade your ſelfe,
that you handle your ſelfe veris finely, in all that you
write therein: and alſo, for that you haue offered no-
thing therein, that may not well ſéeme to ſpring out of
a fantaſticall head.

The fift Reaſon.

YOur fift Reaſon, I haue called Fraudulent, becauſe
you do therein compare the lawes and Scriptures
of God, to the lawes of men, made for ciuill pollicie

And

and gouernment. And the Iudges of gouernaunce shall be politike, to the Ecclesiastical ministers, gouernours of the Church of Christ, in matters of faith. This is fraudulently, to bring the holy Scriptures (which of right are the touchstone, for all mennes iudgements to be tryed by) to be vnder the iudgement of some one man, as your Pope: (who challengeth authoritie, aboue the generall Councels) or of that number of men that shalbe gathered together in a generall Councell (which we challenge authoritie aboue the Pope.) But God that is Author of all perfection, and doth dispose euery thing in a sweet and decent order: hath prouided much better for his Catholique Church, here militant on earth, then that it should be driuen to seeke for resolution of doubts, at the handes of such Iudges as may erre, as your Pope and generall Councels haue and may do.

The Father of lyghts, the giuer of all good gyftes, in whome there is no chaunge, or shadow of variablenesse. The Spirite of truth, that can neyther deceyue, nor be deceyued: is ready at hand with euery one, that in humilitie of minde craueth wisedome, and wyll not suffer any such, log to be in doubt of any thing, the knowledge whereof is necessarie to saluation. If you (sayth my aduersary) by which be naught, and know how to geue gyftes vnto your children: How much more shall your heauenly Father, geue the holy spirit, to them that aske it of him? Luk. 11.
Gods children may be bolde (I vse such talke as I haue spoken of) to craue Gods spirite, and assure themselues of receyuing it at his handes. But the proude and hauty minded, shalbe as farre to shew Gods chyldren, 1.Pet. 5.

This Iudge is alwayes ready for the scriptures, to appeale vnto, whyther all maner of men resort, whether (with humilitie of minde) seeking there to be resolued of their necessarie doubtes.

That both your Popes, & generall Councels haue erred (whether they may erre, I will by Gods help plainly proue

Tom. 1. Dist. 16.

An. 956. Vorat. Plat.

Plat. Volat.

Volat.

Plat.

iudgement of GOD: because I lyued without
offence.

If all this will not suffice you, consider I pray you
the Councell of Basill: holden in the yere. 1431. And
Pope *Eugenius*, that in those dayes ruled the Church:
yéres. This *Eugenius* dyd once allowe the decrees of
that Councell: And afterward he did disallow the same.
Whereby it is manifest that he erred, either in the first
or in the last. And if the Popes authorite be above the
Councell: then that Councell dyd erre in deposing that
Pope. And if the Councell be above the Pope: then did
that Pope erre in excommunicating that Councell.

If you will take paines in reading the Histories: you
shall finde amongst the Popes, the Saducees errour, the
Arrians errour, the Pellagians errour maintayned. Yea
you shall finde, and we do so manifestly, that at this
day, your whole Church doth maintayne the hereste of
the Anthropomorphites. For you have in all your Chur-
ches the Image of God the Father resembling an olde
man with gray haires, as though tyme had wrought
him olde, as it doth all creatures.

But when your Church had three Popes at one time:
Iohn the xxiij. *Gregory* the xij. and *Benedict* the xiij.
which of these should you have sent vs, for resolution of
our doubtes? And when your Church hath had two
yéres together, without eyther Pope or generall Coun-
cell: whether would you have vs to do, to leaue the
Iudgement in matters of Church controuersies, at that
tyme? I hope you will no longer wish vs to leaue the
Scripture that never did, nor shall fayle vs, and depend
vpon such Iudges as these, that have so often failed,
and as yet, were never full agréed.

As for your comparison that you make betwixt the
Churches and worldly kingdomes: it is not worth a
Walnut. And your similitude of a wyse Burgesse in
Parliament: we weigh not. We knowe, and confesse,

that mens lawes are not, neither can be made so plaine or perfect, but that it is necessary, that there be Iudges that may haue authoritie to diuide those cõtrouersies ỳ may arise by occasiõ of sinister construing of ỳ meaning of the wordes of the lawe, or by occasion of the darknesse of the saute. But where findes you any such darknesse, or imperfection, in the Scriptures of God? Doth not

Psal. 119. Dauid say? Lucerna pedibus meis verbum tuum, & lumen semitis meis. Thy worde (sayth Dauid) is a Lanterne to my feete, and a lyght to my pathes.

Take heede that you be not one of them that

Esai. 5. Esay speaketh of. That cal lyght darknesse, and darknesse lyght. &c.

I do graunt, that there may sonde question arise amongst men, about the vnderstãding of some places of Scripture: but this ryseth not of the darknesse that is in the Scriptures, but of that darknesse that is in mans vnderstanding. Which cannot be opened by the mercifull gouernesse of God, vnlesse he open ỳ eyes of the mynde, that we may perceyue those thinges that do belong to the spirite of God.

1. Cor. 2.

And we do thinke it necessarie, that there be godly, and learned men chosen, & put in authoritie in the Church, such as may (when neede is) call together ỳ most graue, & godly learned persons, in the feare of God, to prouide for the good gouernement of the Church, and to take order, that all thinges in the Church, may be done to the edification of the same, according to the rule of S. Paule. And if any priuate & vnlearned person, or any simple or ignorant person, do moue any question: or (per) chance) misbeleeue, doo make any question to be moued, or any doubt to arise, about the true meaning of any part of the Scripture: We thinke it meete, that in these cases, those places of Scripture be reuerently weighed, by those, wyse, learned, graue, & godly men, so assembled together in the feare of God. And that the persons so in doubt, be by them certified, of the true

1. Cor. 14.

meaning

meaning of those places. And that (if they will not yéld to that interpretation that shall be made by those men, and pronounce the circumstances, & conference of those places with other, to be the verie meaning of the holie Ghost in those places) then we holde those men for Heretiques, and we iudge them worthy to be excommunicated.

Thus (if you will) you may see, that we are some thing wiser then your Burgesse in Parliament: and not so worthy to be laughed to scorne as he: Although we do not make these men Iudges of the scripture: but we do put them in trust to search the Scriptures, that both they and we may submit our selues to the iudgement, which they, by their reuerende learninge shall finde in the Scriptures. As for the fewe places of Scripture that the Arrians brought, for the defence of their horrible Heresie: we are able enough (by the help of God) to set forth plainly in their true meaning, and to withstand the Arrians (without the helpe of our Catholique Church) notwithstanding the fewe places of Scripture, that they bring more then we can bring for the truethe.

And we say, as S. *Austine* sayth: that the Scriptures so wyselie vnderstanded, and wyselie applied, are the Heretiques bane: and as *Ieremias* sayth: They are the sheepes cloathing, which the Wolfe doth shrowde her selfe in.

Yea, and we confesse, that the Diuell him selfe, did alleadge scripture against our saniour Christe, and did applie it as rightlie as Bonifacius the eight did, when after he had one day shewen him selfe in his Pontificalibus, that is, his Popely attyre, and the next day in the robes of an Emperour: he sayd that he had two swordes. Luke.22.

Apostel of ours Popes, setting him selfe (vpon the

F.ij. necke

Pſal.91. Alexan.3. An. 1174.

workes of *Fredericus*, the Emperour, ſayd, Super Aſpidem & Baſiliſcum ambulabis, & conculcabis Leonem & Draconem. Vpon the Aſpe and Baſiliſke, ſhalt thou walke, and tread the Lyon and Dragon ſhalt thou treade. And therefore when we alleage the ſcriptures, we ſpeake vnto you as the Diuell ſaith (as *Vincentius* ſayth) ſpeake by they mouthes. &c.

But here I leaue your *Vincentius* and you together, till at ſome more leyſure, I may reade him ouer. I can not thinke that he wolde purpoſe that plaie of Mathewe,

Math.4. ſo gratefully, as you ſeeme to make vs beleeue that he doth. But though he doe, the matter is not great. For there is good ſtore of ſuch harty ſentences of ſelling, in the vnderſtanding of the ſcriptures: but the leaue may eaſily ſe, that when our ſauiour Chriſte ſayde, Non tentabis Dominũ Deum tuum? Thou ſhalt not tempt the Lord thy God: he had a farre other meaning, then that which you would make vs beleeue that *Vincentius* had gathered of theſe wordes. Yea, farther I doe firſt write this aunſwer, I haue read ouer *Vincentius*, and haue founde that you doe belye him.

But as one miſtruſting the authoritie of your *Vincentius*, you clap in the necke of it ſome ſentence of S. Auſtine: but you tell vs not where we ſhall finde it. But if thoſe wordes be *Auſtines* (as it may be that they are) they ſerue much better againſt you and your ſort, then they can againſt vs.

And thus much to your firſt Reaſon: which I haue called Fraudulent, for the cauſe afore mentioned.

¶ The ſecond Reaſon.

Luke.22.

YOur firſt and laſt Reaſon, moſt weyghtie of all, is this: Becauſe, if we will refuſe the authoritie of the Churches abſolute iudgement vppon the ſcriptures

true sence: We shall sense plainely to deny the holy Ghost to be the spirite of trueth. &c. This Reason I patte called Fanaticall. For, that in making so great an accompt of this Reason: you seeme not to be in your right wittes. What beelem bound about the two, doe I written in the two first lines of which as you have to guide, that because the Mediour Christe doe praye for, and obtayne, and doe send the holy Ghost, the spirite of truethe, to his holy Apostles, and doe promise that the same shoulde remayne with them for ever, and instruct them in all truethe: therefore the same holy Ghost must needes be, and remayne spirit that Church, which agreeth with the Church of the Apostles onely in name, and is no more like the Apostles Church in doctrine and manners, then blacke is like to white, and Deb is like the Divell.

The wise man saythe, that wisedome will not enter into a malicious soule, neythere dwell in a body that is subiect to sinne. For the holy spirite of wisedome, flyeth from deceite, &c. And shall we thinke that the holy Spirite of truethe hath bene, and dwell still amongst such a rabble of Popes, Cardinalles, and other Catholiques, as your owne Authores make mention of, that have (before they beastly lyfe) made pacte with the Devill, contrarie to Gods commaundements: shall we thinke that the Spirite of Christe, dwelleth amongst those Catholiques, that at this day do in their Decrees and late Session of the Councell of Trent, pronounce all holy decrees, as the twelve them selues, after their owne wordes affirme, to be written by the holy Ghost, and yet in the same Session, blasphe the counterfeyting of Gods holy worde by unwritten Traditions? Sap. 4.

Tom. 4.

And

Esai.59. And thinke you that Esay the Prophet if he were now lyuing, would allowe your applying of his wordes to such Catholiques, and to theyr doinges, seeing the same Prophet he doth so earnestly speake against the making of Images, and in bothe these your workes, and playnly affirmeth that there be good fourtething.

Esai.44. The Scribes the Pharisees the high Priestes, and Doctors of the Iewes, might as well haue maintayned, theyr corrupt Doctrine and Traditions against Christ and his Apostles, euen by these wordes of Esay, that you applie for your purpose, as you meane to by the same, maynteyne all the corrupt Doctrines and Traditions of your Catholiques. For they vsed then perswade them selues (as you do now) that the promise was made to them, it could not but be performed to them. And that therfore Christe and his fauters, were Schismatikes and meete to be excommunicated, as by them they were, in deede, and as by you he is now.

But to our great and vnspeakable comfort, our Sauiour Christe hath foretolde vs of this, saying: These wordes haue I spoken vnto you, that you should not be offended. They shall excommunicate you, and the time will come, when in whosoeuer shall kill you, will think that he doth God good seruice.

Iohn.16. And that promise also, that you should fame forth a doctrine so much vnlike vnto his, as possible to be, as you would haue men thinke that it is to you.

We knowe that the Spirite of truth departeth not from Christe in his members the Church, the true and vnfayned Catholique Church. Neither do the wordes that the heauenly Father put into the mouth of Christ, his onely begotten Sonne, depart out of his mouth the true Catholique Church; and yet doe not the make that Church Iudge of that worde. For they were not put into her mouth to that ende, that she should iudge them; but that she should in all her doinges be iudged,

and tryed,

tryed, and directed by them.

As touching as you ſay, our opinion is: we are ſo farre from holding, that euerie priuate man, may haue leaue to be his owne Iudge in vnderſtanding the Scriptures: that we doo not graunt it to the beſt learned; but doo leaue it to him, that being (with humilitie of minde) ſought in the Scriptures, doth be found there, yea, euen by Crafts men, ſuch as was Peter, and his fellow fiſhermen. For he reſpecteth not mens perſons, nor Deſignations. And vnto them that ſo ſeeke him there (whether they be many or fewe) he doth open the ſence of vnderſtanding, that they may vnderſtand, as much as he knoweth to be meete for them to vnderſtand. And ſuch as haue that humble ſpirit, doth not ſearch for, nor ſhewe them ſelues deſirous to knowe, any more.

Well, now you conclude, vpon that which you ſay we muſt needes graunt, that is, that the Church is our mother, as Scripture ſayth. Well, I am glad that you are now become a Scripture man. But I pray you, where is that Scripture written, that ſayth, that your Catholique Church is our mother? It will be harde for you to finde it.

I write not this, as one that would deny the Church that is the Spouſe of Chriſte, to be the mother of Chriſtians; in that ſence that ſhe is the Spouſe of Chriſte: But I write thus, to let you ſee, that I like not with your manner of concluding vpon this, being ones grafted. That this mother of ours, that muſt needes teach all her children, firſt to beleeue in God (for that faith commeth by hearing) and alſo to know the Scriptures, and is the pyller and ſure ſtay of trueth: muſt needes be the abſolute Iudge, and imperiall Schoolemiſtreſſe, to teach vs all, how to beleeue in God, and to vnderſtande the Scriptures.

This geare hangeth together like Dermans lyes (as the prouerbe ſaith) If you had layde thus.

The Church (being the ſpowſe of Chriſte) is our mo-
ther, and hath receyued commiſſion, from her huſband,
and our father Chriſt, to teach vs all thoſe things that
he hath taught and commaunded her to do. & to teach vs
his children to do: wherfore, if we ſhall not hearken to
her, as to our chiefe Scholemiſtreſſe, vnder her huſbād
and our father, ſo long as ſhe teacheth nothing, but that
which our father hath commaunded her to teach vs: we
ſhall diſpiſe him, becauſe we deſpiſe her, as it is writ-
Luke.10. ten. Qui vos ſpernit, me ſpernit: He that deſpiſeth you,
deſpiſeth me.

If you had written thus: a man might haue made
ſome ſence of your wordes. But as you haue written,
you ſeeme to make the gray Mare the better Horſe. And
to ſpoyle our Father Chriſte of all his power: that
our Mother, his Wife, may not be found with out abſo-
lute power.

I ſée not therfore, why I may not for this blindneſſe
of your hearte, ſay as iuſtly to you, as S. *Paule* doth to
the *Galathians*. O inſenſati. &c. Oh you fooliſh fellowes,
who hath bewitched you, not to obey vnto the truethe?
which euen of Infants and ſucking Babes (as it were)
is diſcerned, as clere as the Sunne. So that you muſt
not diſdayne, though Maiſter *Tripp*, doe tryppe you in
your owne turne, as a ſely ſeducer, to maintaine (as
you do all) ſo groſſe an opinion, being the forer ſo in
deede, for all ſuch Foxes to litter their whelpes in. And
heere you ſeeme to haue had one fling at Maiſter *Foxe*
alſo: becauſe you vnderſtode that he is one allowed
in the Harpers warrant, to haue conference with
you.

Ouerwatched, haue Maiſter *Tiuerton* eſcaped your
trumpeting pen. But to conclude this aſſercion. Acquite
your ſelfe as well as you can, why you ſhould not all be
ſuſpected to be Antichriſtians, for as much as you doo
ſo ſtowtly maynteyne that man of ſinne, that ſetteth

by himselfe above all that is called God, and sitteth in the Temple of God, and boasteth himselfe, as though he were God. Whome the Lord shall destroy, euen with the breath of his mouthe. And that moreouer, that you woulde haue to be iudged by your Antichristian Churche: shall iudge bothe Antichriste and his Church. And that holy Ghost that came downe from Heauen vpon our Christes Apostles, hath remayned, and both still remaine, and to the ende of the worlde shall remaine with his Catholique Church. That is, with that Church, which believeth, holdeth, and professeth, that Catholique Faith, that Jesus Christe, commaunded his Apostles, to teach Catholiquely, to all Nations and sortes of peoples, in all partes of the worlde, promising that the holy Ghost should alwayes remaine with the faithfull, to direct them in all truethe, and godlinesse of lyuing.

Thus, hauing first considered, the wordes of our Sauiour, in sending vs to the Scriptures, saying: Searche the Scriptures. &c. I haue founde that the conclusion that you make vppon the maner of speach, that our Sauiour vseth in that place of Saint *Iohn* his Gospell, is not, Secundum vnanimem consensum Patrum: (that is) According to the agreeable consent of the Fathers: and therefore condemned by your Fathers, in the Councell of Trent, in the fowrth Session.

Saint *Austine*, hath accounpt accursed, whatsoeuer is taught, other then out of the Scriptures, of the Lawe and the Gospell. Lib. 3. Chap. 6. Against the Letters of *Petilian*. And in his booke of Christian doctrine, and the. 37. Chap. The faith that without the authoritie of Scripture: our Faith doth but stacker or stumble. And againe, in his. 166. Epistle, he sayth: That bothe Christe and his Church, are learned to be knowne in the Scriptures.

In Asceticis. *Basil* sayth, that whatsoeuer is taught without the holy Scripture, is sinne.

Chrysostome, in his second exposition vppon Mathew, sayth: that the true Church must other wise be knowen then by the holy Scriptures. Homilia. 49.

Yea, Saint *Austine*, in the first booke that he wrote, against the Epistle of Parmenianus, and the 32. cond Chap: doth accompt it to be rashnesse, to giue credite, to any, that doth not proue by Scripture, that which he affyrmeth.

I haue not therefore, giue credite to that which you haue written, till you proue it by Scripture.

As for your first Reasons that you lay vpon, I haue conceyued and vnderstand what they be. And as in the beginning of your Pamphlet, you desire: so haue I taken pen in hande, and haue done what I can to confute them. And as I thinke, haue done it sufficiently. If you can replie, do you take pen in hande againe, and do what you are able. I will not refuse to trie the trueth of these matters, with you, as it shall be best on your side.

Hæc est fides mea quia vera, Christiana, Catholica, & Apostolica.

This is my Faith: because it is the true, Catholique, and Apostolique Faith.

Robertus Crowleus.

Subscripsit Henricus Trippe, Hist quæ à Domino R. C. responsa sunt.

¶ A breefe Aunſwer to Maiſter Pownds ſix Reaſons: Written by Maiſter *Henrie Trippe*.

MAiſter Pownd: hauing peruſed the aunſwer of Maiſter Crowly to your ſix Reaſons, and finding them ſufficiently aunſwered, by that godly Father, (whome you thinke not to be worthy naming, as you write to me:) I thought good rather to ſubſcribe to his aunſwer, then to frame an other: How be it, to take from you the aduauntage of glorying, which I thinke you will eaſily take againſt me, as not being able to anſwere you: I will breefly vrge you in ſome pointes, wherein I ſee he hath ſpared you.

And firſt I muſt needes ſhew you, that all your Reaſons are ſet one a tottering foundation: becauſe ỹ Iudge her ſelfe is not cleared of ſuſpition, for you take it as a thing graũted, that the Churche of Rome is the ſpowſe of Chriſt, which thing is in cõtrouerſie, betweene vs. It had bene therfore an orderly proceeding, to haue dealt firſt with that matter, and to haue put it out of doubt, that your Reaſons in appealing to her iudgement, might haue bene the ſtronger. Pighius one of your owne men confeſſeth, that the queſtion of the Church ought firſt to be diſcided. Thus you builde vpon a falſe principle, and ouerthrowe the force of your owne Reaſons, if happily they had any force.

Secondly, that which you bring out of ỹ firſt of ỹ Iohns Goſpell, to proue the ſcripture to be but witnes bearer to ỹ truth and not the Iudge, though it haue ſome ſhew of reaſon, yet being well wayed, it will vaniſhe: for you imagine, becauſe you finde the worde witneſſe, which is, Verbum forence: That by ỹ ſame you muſt haue a pitched Court, & a iudgement ſeate, where ſhall be preſented many perſons, in ſeuerall places, one to be witneſſe, an other to be Iudge, and perhaps ſome to be iuſtified, and ſome to be condempned. But if you had wayed other places of ſcripture, you ſhould haue ſeene that the holy Ghoſte admitteth no ſuch ſtraight collations: but framing his writing to our capacitie: Vſeth ſometimes one phraſe, and ſome time an other. And you might haue found where the worde is called a Iudge, as in the twelfth Chapter of the ſame Euange-

liſt.

liſt. If any man heare my wordes, and beleeue them not, I iudge him not. &c. He that refuſeth me, and receyueth not my words hath one that iudgeth him. The word that I haue ſpoken, ſhall iudge him in the laſt day. For I haue not ſpoken of my ſelfe. &c. Now iudge you how ſoundly you haue gathered: it is witneſſe therefore not Iudge, or not rather bothe a witneſſe & a Iudge. So might you reaſon of the diuerſe Metaphors giuen to the word, which is called, Bread, Wine, Milke, Hony, Water, Raine, Light, Fyre, Golde, Siluer, Pearle, and Iron rod, Scepter. Sword, & the breath of the Lordes mouth. Now were it not a fonde Reaſon to gather, becauſe it is the breath of the Lordes mouth: therefore it is no Sword, becauſe it is a ſword or Iron rod: therfore it is not Gold. &c. Or becauſe it is Gold, therfore it is no bread, when as the holy Ghoſt hath ſet downe thoſe ſundrie Metaphors, to expreſſe the power, dignitie, and commoditie of the worde. But this is none of your ſlie Reaſons and therefore the weight of your cauſe lyeth not vpon it: yet in pronouncing your Treatiſe before witneſſe, you gaue it a greate force.

Now to your Reaſons.

YOur firſt Reaſon is grounded vpon a falſe principle: for you imagine our Church to be without a Miniſterie, to teach and open the Scriptures, which is not ſo, yea rather your Prieſtes are mute, and not onely that, but ye cloſe vp the booke of God, & will not let it be read, to make the Scriptures wholy mute, leaſt they might bewray your corruptions. But God be thanked, God hath opened the mouthes of many by the Scriptures, to witneſs againſt your errors, and to iudge you by the ſame wordes, if you amend not.

Your ſecond Reaſon pretendeth that the Scripture is verie full of hard high myſteries: ſurely I confeſſe that the Scripture hath his hard ſentences and hard places, but hath it not alſo his eaſie familiar doctrines? Is there not meate for all eſtates, milke for babes, and ſtrong meate for good ſtomarks.

But

But I dare be bolne to anouch, that it was Sathans policie to robbe the people of the whole vſe of the Scriptures, vnder pretence of ambiguitie, as though the whole Scriptures were nothing elſe, but Rydles. As for the tryall of harde places, the learned haue ſet downe two excellent rules, which I meruaile you can reiect: the one is conference of Scripture with Scripture, the other is begging of wiſedome of God, who giueth it to the Babes & lyttle ones, and hyeth it from the wiſe in their owne conceyte, who ſtumble at playne places, not being dyrected by Gods ſpirite. But howſoeuer they labour to trie the ſpirites, or whatſoeuer knowledge they do attaine, they leaue the ſouereignitie of the iudgement to the word.

Your thyrde Reaſon, grounded on Saint Peters teſtimony. 2. Peter. 1. Erreth, in not conſidering what the Apoſtle meaneth, by priuate or not priuate, you ſeeme to place it in the multytude of perſonnes, that giue the interpretation: but the Apoſtle placeth it in the authoritie of the Author of the word. Therefore, one Prophete ſpeaking in the Lordes name, being truely ſent from the Lorde, is more to be beleeued, then the whole packe of Prieſtes, reſiſting of malice, or ignorance, and they being many, are priuate, and one Prophete, being but one, is not priuate.

Secondly, you pretende that euerie man may interprete the Scriptures as he lyſteth, which is a falſe charge. But we deſyre them, and allowe them to reade the Scriptures, and to ſee whether thoſe thinges which we teache them, be ſo or no, according to the example of the faithfull, Acts. 17. And as they are commaunded by Chriſte, and the Apoſtle. 1. Iohn. 4.

In your ſowrth Reaſon, whyle you went about to temper our pride, as you ſay, it ſeemeth you diſcouered your own wits, in putting downe, ſo many thinges in the name of vnwritten verities, which notwithſtanding are written: you alſo of the mater when I ſuppoſe ye meane Fathers, brought in by the Fathers to expreſſe the doctrine more plainlie. As the word Trinity, perſon, and other, to make plaine the doctrine againſt the

Arrians.

A[illegible]: Where you were a foully ouerseen? And you would make vs beleeue, that the Church hath authoritie to poynt vs new Articles of faith, without warrant of scripture: the which wont to challenge some libertie in Ceremonies, & indifferent things, but you giue her power in Articles of faith.

Your sixt Reason stumbleth on the false principle, whereon you grounded your first Reason, where you iudge no gouernement to be in our Church, because we giue the highest rule to the worde, & gouerne thereby, as by a most perfect lawe: after which no newe Parliament neede to be called, to adde or diminishe from it; but all men of all estates ought to put to theyr handes to see it executed and kepte: for the which cause (if they at any tyme assemble) the worde written is theyr direction.

Against your first Reason, I aunswere that he that appealeth to the iudgement of the written worde, doth yelde a most weightie Reason, to proue the sending of the holy Ghost to his Church, and that it is the spirite of trueth: whereby the Apostles were so mightely endewed with the spirite, that they both taught, and left in writing, the whole Counsels of God, enough to make the man of God perfect. [illegible] Which the Church that challengeth the promise of that spirite, wherewith they were endewed, must subscribe to that trueth which they haue left written: for whatsoeuer is not agreeable thereto, commeth from an other spirit, approuing it false against the spirite of God, which is neuer contrarie to it selfe.

Thus I haue [illegible] I could haue done more at large: but Maister Crowley hath giuen you matter enough; and yet more then eyther he or I can wryte, is set downe by Chemnicius and others, whose Treatises you might doe well, rather to reade for your learning, to impugne if you be able.

¶ Your well wyller, [illegible]

FINIS.

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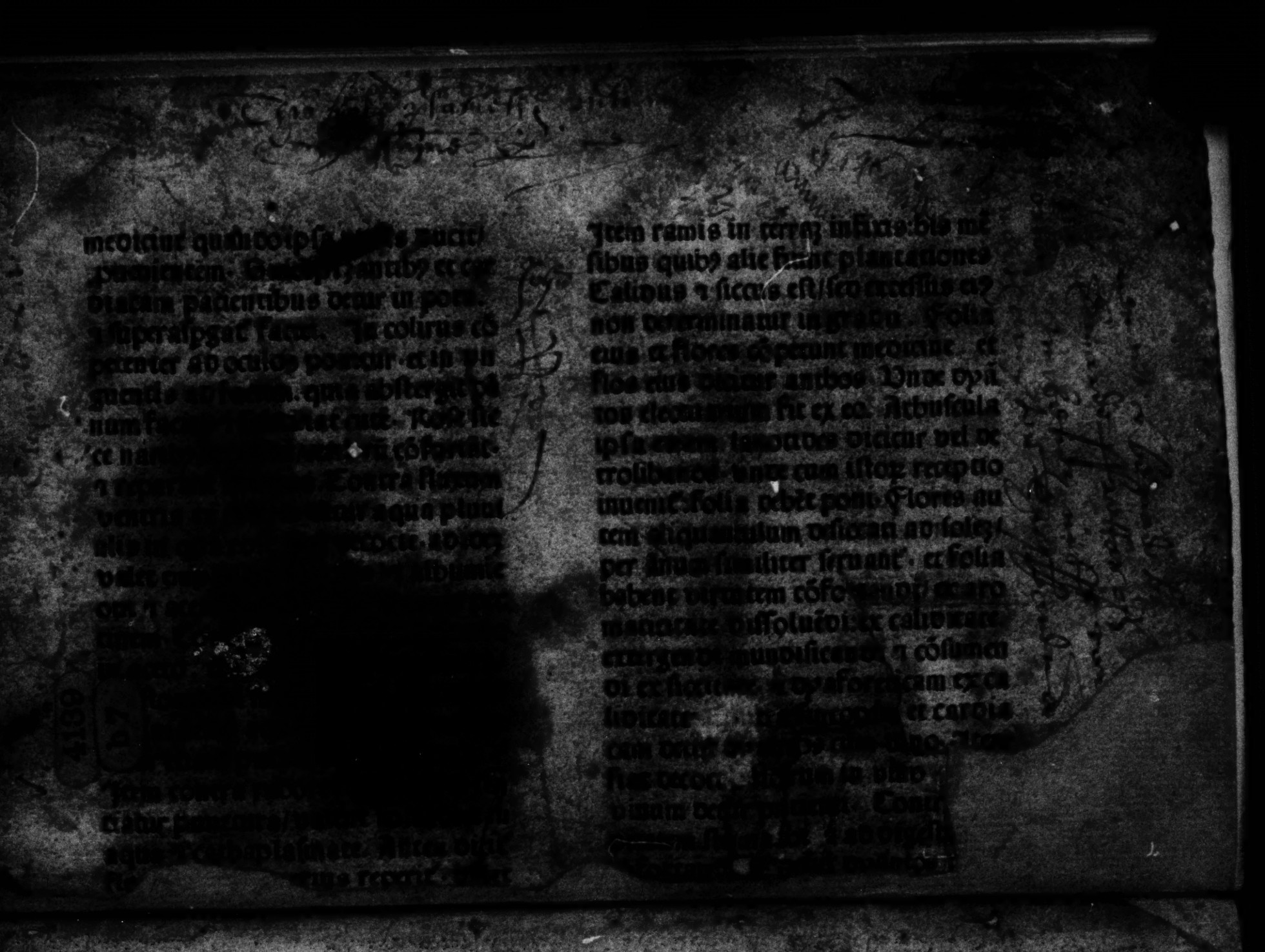

Vbi nomis est. Competit
sepibꝫ faciēdis · quia eas
fortes et spissas ⁊ pungē
tes facit · Seꝫ per se non
multum competit/nisi plantas arbo
rum vel aliorū spinozꝫ admixtas ba
beat/q̄bus sustineatur · que adeo sunt
solute/ q̄ non flectant et destruant
ab eo. Plantatur autē plānlis suis
que facile inueniunt/ vbi rubi capi
ta tangunt terram · quia ibi statꝫ ra
dices emittunt. Itez plantatur semi
nibus suis mature collectis et sicca
tis. ⁊ vsq ad initiuꝫ veris seruatis.
et tunc seminatis · Fructus eius
sunt mora : que mulieres ⁊ puer co
medunt · [illegible] sunt pro porcis

Rubus [illegible] ⁊ siccus est · vt
[illegible] Constantinus tamē
[illegible] esse stipticas ·
[illegible] ora vsturis ⁊ saliua apos
[illegible] vnde vide[illegible] sit frigid[illegible]

[illegible]lix ē arbor nota. sic dic
ta: eo q̄ plantata facile i
altum salit. Hec arbor in
locis humidis et arenosis
siue solutis delectatur · et non multū
profunde radices facit. Plantatur
optime si terra perforata cū palo ā
foraterra/planta [illegible] in parte
inferiori acuta: for[illegible] foraterīpri
matur · ⁊ vsq q[illegible] superficē fo
ramen ex sabulo [illegible] vel terra so
luta · si terra [illegible] sit crassa
crustosa
[illegible] suffi
[illegible] foramen.
[illegible] si eiusmodi caroint
[illegible] plantatura de mē
[illegible] aut Febru
[illegible] cum iā
ipse plāta adhuc super salice existen
[illegible] virtutis sue[illegible] infig[illegible]